

# COMMUNITY SERVICE NEWS

VOLUME V

SEPTEMBER-OCTOBER, 1947

NUMBER 4

## CONTENTS

HOW SCANDINAVIA TRIES TO STABILIZE SMALL BUSINESS, by Arthur E. Morgan 98

### REVIEWS

*America's Needs and Resources*, Twentieth Century Fund..... 103

*The Reclamation of Independence*, Willis Nutting..... 105

A KEY TO RECONSTRUCTION..... 106

REVIEWS IN BRIEF..... 107

### DECENTRALIZATION

Can the Machine Serve Man? ..... 108

Socio-Politics vs. Geopolitics, by Manmatha N. Chatterjee..... 108

### CHURCH AND COMMUNITY

Green Valley..... 109

### EDUCATION FOR COMMUNITY

Education for Survival, by Griscom Morgan..... 111

### SUMMARY: FOURTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

Warren S. Thompson, "Changes in the Distribution of Population in the United States"..... 114

A. R. Mangus, "Mental Health Needs in a Rural and Semi-Rural Area" 116

Howard Y. McClusky, "Community Projects in Adult Education in Michigan" ..... 118

Ruth A. Morton, "Bricks Rural Life School"..... 120

Margaret R. Williston, "Program of the A.S.C.O."..... 123

Wayland J. Hayes, "Citizens Workshops"..... 124

Ruth A. Morton and Ralph Templin. Discussion on Church and Community ..... 126

CONFERENCES ..... 127

*Issued bimonthly by Community Service, Inc., Yellow Springs, Ohio, \$1.25 per year, 2 years \$2 (Canada and Foreign, \$1.50 per year, 2 years \$2.50)*

## HOW SCANDINAVIA TRIES TO STABILIZE SMALL BUSINESS

By ARTHUR E. MORGAN

*(This is the first of two articles by Arthur E. Morgan on ways by which, in the North European countries, the advantages of specialized technical and managerial services are made available to small industries.)*

The sustained vigor of American social and economic life requires a great variety and wide distribution of small, independent business and industry. Continued concentration of business into a few vast corporations would regiment life for the average man, and there would be a continued fading of self-reliance, initiative and democratic independence. In the end of such a process either the government would take over business, or business would control government, and the term "free enterprise" would remain only as a misleading political shibboleth. Such concentration of industry tends strongly to dry up indigenous and self-reliant community life, which is essential to our national vitality.

On a recent visit to the North European countries—Denmark, Sweden, Norway, and Finland—I observed widespread interest in the survival of small industry, and some more or less well-worked-out methods for giving it stability. These helps to small business had elements which are novel from the American point of view. For very good reasons they are concerned mostly with improvement of small business technology and management, for contrary to common impression, that is where small business is weakest.

The effectiveness of modern industry depends chiefly on two factors—good equipment and good management. Some industries cannot operate efficiently except with large plants. However, to a much greater degree than is generally recognized, the best and most efficient production requires working units of only moderate size. For instance, a large shoe manufacturer, after a lifetime of experience, told me recently that so far as economy of manufacturing is concerned, a shoe factory with 200 employees could be as efficient as any larger plant. For a substantial part of industry, so far as the processes of manufacture are concerned, small or moderate sized plants can be at least as efficient as large ones.

When we come to the management phase of business, the situation is different. Modern business has achieved its present efficiency by the use of many skills and many facilities in the field of technology and management. It is here that size has been of greatest advantage.

Consider the many elements of business management where specialized skill is needed. The financing of big business in America is, in general, well organized, whereas the financing of small business is nearly as haphazard a process as it was a century ago. The great corporation has its statisticians and its financial advisors. About all the little manufacturer can do is to subscribe to an advisory service, read the newspapers, and consult his banker. The big company has a labor relations staff, with perhaps time-study men, psychologists, welfare workers and labor lawyers. The small businessman may have to be all of these himself.

And so we might go through the list, considering buying, inspecting, expediting and shipping, plant layout and operation, advertising, sales, public relations, government relations, technical and business research, health supervision, legal relations, etc. In the face of all these elements of management for which special competence is desirable, is it not remarkable that in American business small and medium sized firms have higher earnings than very large firms?

There must be some very marked advantages of small and medium size in business to overcome the handicaps inherent in small-scale business management. One of these is the direct, first-hand knowledge of the business on the part of the small owner and manager. Another advantage is the greater flexibility and ability of quick adjustment to changing circumstances of small firms.

Nevertheless, the limited management facilities of small firms is a very serious handicap. The steady trend of business in America from small to large companies is in no small degree a result of the difficulty which small firms have in securing good quality of services in the many elements of management.

Sometimes small businesses fail because they could not survive in the face of monopoly or unfair trade practices or special privilege or other unfair advantage of big business. Quite generally, however, small businesses fail because of some elements of bad management. The owner or manager may be a man of excellent general ability, and yet he may be unable to meet the needs in some vital elements of business management demanded of him. Even when qualified help in business management is available and ready to serve him, he may be too busy to discover where to find it.

The problem which the North European countries faced is this: How can the little manufacturer or other small businessman have the advantage of the varied specialized skills in business management which are a chief source of strength of big industry? Some of the most interesting steps to this end have been taken in Denmark.

#### *Helps to Small Business in Denmark.*

Perhaps half a century ago the independent craftsmen, handicraft workers, small industries and businessmen of Denmark began to organize in local councils, with an over-all national organization. There are now hundreds of these local councils, and 60,000 individual firm members in a total population of 4,000,000.

About 40 years ago, in 1906, this organization and the Danish League of Industries set up a small technical institution for training master craftsmen, including those who were self-employed. Gradually through the years there has grown out of this a widespread service for small business and industry. At present this Technical Institute has a dozen research laboratories to answer the problems of small business. One of them, with a staff of 21 persons, deals with problems of accounting and finance, another, with a staff of 13, deals with chemical problems, and others with meat packing, tanneries, and other fields.

There are also 21 consulting centers for supplying small businesses with advice. Last year there were 22,000 consultations. These provide service, not only

in the current operation of business, but also in the establishment of new business.

If someone considers establishing a new business for the manufacture of a product, the Institute will help him all along the way. Their service, to quote an announcement of the Institute, "will begin with examination of a sample of the article to be produced. The material of which it is made will be analyzed in the laboratories, and similar materials will be procured and tested. Information is also sought as to foreign market conditions for the article to be produced and anything else that may have a direct bearing on the possibilities of starting manufacture. If the enquiries are satisfactory, and the raw materials are procurable, attempts are made to produce a similar article, first on a small scale with the available machines, which, if necessary, may be fitted with extra devices for the purpose. If the production so far seems favourable, the enquirer will often wish to continue entirely on his own account. Experience has taught, however, that it is a very wide jump from the production of the first samples to mass production for sale, and therefore the Institute prefers where possible to follow up all subsequent developments. When mass production is decided on, the necessary manufacturing apparatus is constructed, and a trial production is subjected to very careful examination throughout all the different operations in order to obtain exact data as to time and economy, and at the same time the consumption of materials, powers, etc., is exactly calculated. After any reconstruction or improvements these investigations may have suggested as desirable it is possible to draw up a reliable account of costs and profits, and to see whether the venture can be made to pay. Research work of this kind may sometimes be concluded in the course of weeks or months, or it may take years."

Among the products for which small industries have been developed with such help from the Institute are insulation sheeting, badminton shuttles, spirit levels, saw blades, liquid polishes, sanitary ware, separators for storage batteries, welding powders, mechanical pencils, gelatine capsules and bicycle spokes.

The expenses of these services of the Institute are met largely by payment of a percentage of the earnings of the industry. In this way the young industrialist is not burdened with development expense until he begins to make money, while in case of successful projects the Institute may have a continuing income over a long period. In addition to income from its services the Institute receives grants from the national government, from the city of Copenhagen, and from the organizations which founded and control it.

I visited the plant and laboratories of this Danish Institute of Technology (Teknologisk Institut) in Copenhagen. It is housed in a large five-story masonry building of three or four hundred offices, classrooms and laboratories. My hasty impression of the laboratories was that they would be equipped for ordinary commercial tests, analyses and appraisals, but that they would not compare with some large corporation or institute laboratories in America. Their superiority lay in their being available to the small industrialist. Very often what small business needs most is not fundamental original research, but to be made familiar with

principles, processes and methods already known. Even if the small businessman were otherwise capable of mastering problems in every field, he cannot take time from the management of his business for the necessary reading and traveling to keep himself informed. Through this Technical Institute the small businessmen of Denmark have at their call the services of more than a hundred specialists, each one competent and up to date in his field.

#### *Sweden and Norway*

In Sweden as in Denmark there are many local councils for small businessmen. The members of these include all sorts of entrepreneurs; small manufacturers; craftsmen with their own businesses, such as plumbers, painters and woodworkers; and independent handicraft workers. There are about 35,000 of these small firms that are members of about 480 local councils, with 33 district, and one over-all national organization. Of these about 7,000 are small industries. (There are estimated to be 12,000 small industries in Sweden. The others are not members.) A plant with less than 10 employees is arbitrarily classed under handicrafts, those with from 10 to 50 employees are classed as small industries, those from 50 to 500 employees as medium sized, and those with more than 500 employees as large industries. Of the industrial workers of Sweden, 52,000 are in firms with less than 10 employees, 110,000 in firms with 11 to 50 employees, 56,000 in firms with between 51 and 100 workers, 76,000 in firms with 100 to 200 workers, 104,000 in firms with 200 to 500 workers, 70,000 in firms with 500 to 1000 workers, and 84,000 in firms with more than 1000 workers. There are 18,000 firms with less than 200 employees, and 491 with more than that. Industries with 10 to 50 workers have grown rapidly during the past decade. So have large industries. Medium sized industries have not.

During recent years the national organization has undertaken to set up an advisory service for small business administration. A central accounting office with a staff of only five persons keeps accounts and makes out tax reports for 200 small firms. The small firm keeps a day-by-day memorandum (with a carbon copy) of income and expenses and of the accounts to which they should be charged. At the end of the month the carbon copy goes to the central office, which makes up the accounting record. This service was begun in 1943. Last year a second service was organized to supply technical consultation. It has handled only about 100 cases. The services are paid for by firms receiving them.

While this national business service for small industry has been getting under way, the local councils have shown more initiative. In some communities the making of a product is divided among several small and independent, but cooperating firms. For instance, at Bankeryd, Sweden, a town of about 2,300, there are several firms making paint brushes. Cooperation shows up in that one small firm makes handles for nearly all the brush manufacturers, another makes metal ferrules for them, another makes glue and another paint for the several firms. In another Swedish community of about 4000 there are two or three

hundred small industries using various kinds of industrial scrap and cooperating in making parts of a product. There is a Swedish institution called Uppfinnarekontoret ("Inventors' Office"), which is State-aided and at a very low charge helps people with a limited income to obtain patents. In Smaland there is an engineering firm, Peterssens Mekaniska Verkstad, whose specialty it is to make automatic machines for small industry. These are generally manufactured according to the customer's instructions, often with only one specimen of each.

Even big Swedish industry tends to go rural or to decentralize. The Volva firm, largest Swedish automobile producer, is essentially an assembly plant, getting its parts from about 250 small manufacturers all over the country.

In Norway the organized service for small industry is very small, though suggestive of possibilities. In Norway the customary division line between handicrafts and small industries is not the number of employees, but the use or the absence of power-driven machinery. There is an organization—National Organization for Small Industry (Landcentralen for Smaindustri)—with headquarters at Oslo, which is concerned with very small manufacturing units of not more than fifteen employees, usually five or less.

This organization has 16 departmental offices over Norway, partly supported by the state, but chiefly by commissions on sales. Perhaps 2000 small firms use its services, chiefly in making sales. A small plant may sell all or a part or none of its product through this organization, and pays a commission only on the part of its product sold in that way. Commissions range from 10 to 20% of the sales price, depending on conditions, the average commission being 15%.

In addition the members are free to call for advice and service on any management problem; the most frequent calls concern licenses, export problems and the purchase of materials, though the range of inquiry is very wide.

We were told of one case in which the manufacture of croquet sets was divided among five or six small shops, each one of which had power machines for some part of the process. One shop made the balls, another the mallet heads, another the mallet handles, another provided the wickets and assembled and painted the parts, while another made the containers and packed and shipped the whole. The district office made the sales. Some of these shops were fifty or a hundred miles apart, yet the process worked out economically. In one district 20 or 30 products were made through cooperation of different shops.

So far as we could learn, there was no organized business service in Norway for small industries of 15 to 50 employees. Even among the very small plants there was a tendency to "go it alone" so long as sales were easy and the business profitable, and to call for help only when in trouble.

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In the next issue of *Community Service News* there will be an account of a very interesting undertaking in Finland in which 200 small manufacturers united to supply themselves with technical and managerial services usually available only to big business.

*AMERICA'S NEEDS AND RESOURCES*, *Twentieth Century Fund*, 330 W. 42nd St., N. Y., 811 pp., 1947. Aside from the over-all light it throws on America's economic needs and possibilities, this volume is a valuable encyclopedia of reference. Its twenty-one chapters are each written by an informed person in his field, such as population trends; income, expenditure and saving; consumer spending patterns; food, liquor and tobacco; clothing; housing; transportation; medical care; recreation; religion and welfare; productive facilities; government expenditures; the labor force; natural resources; agricultural capacity; and productive capacity. I do not recall at the moment any other volume in which so many fields are summarized with some degree of competence. The book probably will become a standard work of reference.

In 1850, according to this report, the average American income was \$270 per person, while in 1944 it was \$1170, though the average hours of work per week had decreased from 70 hours in 1850 to 47 hours in 1944—more than four times the income with less than two thirds the hours of work. "Today when an American works one hour he produces more than a worker anywhere else on earth or at any other time in history." "Far from being 'mature' or 'dead', the American economic system is a dynamic, growing thing, . . . a vast area for still greater expansion lies in the future."

In one respect this volume of many authors has achieved a high degree of consistency. Almost complete success was reached in eliminating all but what may be called material considerations. Here and there one finds slight temporary lapses from this standard, as when Dr. Dewhurst, the editor, comments in his summary, "America's unique industrial achievements are the result not only of plentiful natural resources, favorable climate and topography, but to an indeterminate extent of more subjective factors. . . . Continued increases in productivity, inventiveness and daring in the exploitation of new ideas cannot confidently be anticipated without reckoning on the all-important subjective factors. In the last analysis it is people who make 'progress.'"

Such lapses from a practical economic attitude are rare, however, and probably would not add up to more than three pages in the 811 of the book. More typical of the book is the statement we find in the summary release by the foundation: "Machine, not man, is the answer. In the long run the 'efficiency' of the individual worker is a minor element in the productivity of the labor force." The report by this temper reinforces the prevailing American conviction that a man's life consisteth in the abundance of the things which he possesseth—especially machine tools and power plants.

The preoccupation with material factors leads to some strikingly improbable, if optimistic, conclusions. For instance, at the conclusion of a study of population trends we read, "the expected change in the size and distribution of the population is likely to contribute to the growth, improvement of quality, and greater homogeneity of the labor force . . . Workers will have a better educational background and will possess more technical skills, experience and knowledge." This

is a strange conclusion in view of the fact that as comparative birthrates now run, a thousand American college graduates in a century will have 125 descendants, a thousand high school graduates will have 350 descendants, whereas a thousand boys and girls unable to finish grammar school will have 5000 descendants.

Several years ago I heard an internationally known English economist state that of all our productive capacity about 90% was lost through avoidable human waste. This seemed an absurdly extreme statement. However, as I undertook a rough analysis of wastes I reached the conclusion that the estimate was a reasonable one. According to the Twentieth Century Fund study, we fall short about 20% of supplying a full, adequate diet for every American. The elimination of avoidable waste in selection, purchase, preparation and use of food probably would much more than make up this deficit. Extensive study several years ago, with numerous on-the-spot first-hand observations, led the writer to the conclusion that conscious, deliberate restriction of output in American economic life reduces the total output by probably more than 20%. Much of this restriction is the long-time result of bad management practice. Other wastes are avoidable illness, dissipation and resulting low competence, lack of adaptation of the worker to his job, excessive competition, the waste of war, "conspicuous waste" for maintaining prestige, poor training of workers, exploitation of the public by selling useless or harmful products, etc.

There are two controlling factors in contemporary economic progress. One of these, technical proficiency and equipment, is the theme of this report. The other is the human discrimination, discipline and purpose which tends to make best use of technology and circumstance. The pyramids of Egypt may have been built by the best technical methods of the day. With electric power and modern technology and equipment they might be built five times as high. With modern dietetics and psychology the workmen might be kept more contented. Yet, the project as a whole would represent colossal social waste.

Now that the Twentieth Century Fund has appraised our material needs and resources in accord with the prevailing American temper, would it not be a greater service for it to present to the American people a picture of what our possibilities would be if avoidable wastes, no matter how deeply entrenched in the national mores, should be substantially eliminated? So many Americans have vested interests in the processes of waste that such a project would require more than ordinary stamina. It is such a project as might have stirred the fighting blood of Edward A. Filene, founder of the Twentieth Century Fund.—Arthur E. Morgan.

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*Action Ahead: Progress in Community Education*, a report from the Fourth Annual State Citizens Conference, suggests steps to define and attain "The Community We Want." (21 pp. mimeographed, Bureau of Adult Education, New York State Education Department, Albany, N. Y.)



*THE RECLAMATION OF INDEPENDENCE*, by Willis Nutting, *Berliner and Lanigan, Nevada City, California, 1947*. According to the author "There are only two futures possible to us, and we must choose between them." One of these would be the outcome of present trends of increasing specialization and economic interdependence. The end of that road, he holds, must be increasing loss of freedom and increasing regimentation, and it makes relatively little difference whether that interdependence is arrived at by a capitalist economy, a cooperative economy, or a socialist or communist economy.

The alternative future is nearly complete economic independence of society by the family or small local group. Specialization would almost disappear, as would trade and commerce. Each family or small group would approximately limit its use to what could be produced locally.

The absolutist temper of this book largely destroys its value. I fear that the average reader who should take it seriously would be driven to extreme collectivism as the less undesirable alternative.

Of course, there are not just two futures before us, but a thousand futures. A good society will not follow either of the courses indicated, but will be a complex intermingling and balancing of both. Men will constantly strive to combine the values of generalization and of freedom with the values of specialization and of interdependence. To do otherwise would be to follow the example of the demented artist who decided that there were but two choices before him—to make his canvas all black, or to make it all white.

Notwithstanding this adverse appraisal, the reviewer was interested in this book. Positions taken vaguely and mystically by one type of decentralist are here taken openly and plainly, so we can see their real inference.

The chief inconsistency we find with the author and his genuine self-sufficiency is that he allowed his book to be printed in California, of paper made in Wisconsin, printed with ink made by a great New York corporation, with type made in Singapore tin and Illinois lead, the book being sewed with thread made by a great New York corporation from cotton grown in Texas, and covered with cloth made in North Carolina, dyed with chemicals developed in the Du Pont laboratories, and glued with glue produced by Armour and Co. of Chicago. It was sent to the reviewer by the monstrous government corporation, the United States Post Office, which used the Pennsylvania Railroad to carry its mail in a car made by the Pullman Company over rails made by the U. S. Steel Company. But for such a maze of interdependent activity, this pure message—of self sufficiency and freedom from the enslaving effects of modern technology—would never have reached me.—Arthur E. Morgan.

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*Materials and Plans for Community-Centered Churches*, published by the National Council of Community Churches, 1320 Cambridge Boulevard, Columbus 12, Ohio, is a new 21-page mimeographed list (price 50 cents) for use in church schools and Sunday night groups for all ages.

## DECENTRALIZATION

*Edited by RALPH TEMPLIN*

### CAN THE MACHINE SERVE MAN?

"... Of course, it would be a great mistake to imagine that industry ought to return to its hand-work stage in order to be combined with agriculture. Whenever a saving of human labour can be obtained by means of a machine, the machine is welcome and will be resorted to.

"... But the question arises, Why should not the cottons, the woollen cloth, and the silks, now woven by hand in the villages, be woven by machinery in the same villages, without ceasing to remain connected with work in the fields?

"More than that. There is no reason why the factory, with its motive force and machinery, should not belong to the community. . . . It is evident that now, under the capitalist system, the factory is the curse of the village, as it comes to overwork children and to make paupers out of its male inhabitants. . . . But under a more rational social organization the factory would find no such obstacles; it would be a boon to the village."

—P. Kropotkin, *Fields, Factories and Workshops*, 1898

### NEW IDEAS FOR OLD:

#### SOCIO-POLITICS VS. GEOPOLITICS

By Manmatha N. Chatterjee

"Geopolitics debased mankind. . . worked on differences among people, emphasized and magnified the imaginary dire consequences of close contact with anyone but of his own kind. . . . The state which demands complete loyalty—body and soul—must also necessarily guarantee sustenance and see that all state charges are taken care of from 'womb to tomb'!

"This is the grandest social outlook which leaders can hold out to a regimented public. This is the great social vision of the chief industrial nations whose leaders are not mature enough to realize that 'what is huge is not great'.

"Socio-politics cannot subscribe to such a nihilistic program, even for national glory, Socio-politics is people-minded. It is freedom-minded—not freedom for one at the cost of many but freedom for all. Certainly our great strides in industrial development have not been made to cripple our initiative and enterprise. If man is to grow to full stature he must be set free from all compulsions as well as a dole. It is within our power to reorganize industry by decentralization . . . This is only possible when we understand the inner nature of man . . .

"Man as an individual, or in groups, has but one function, and that is to transform Nature into the instruments of human welfare. It is not region or geography that determines man's destiny. It is the human will, man's energy, that changes natural forces to enrich human life . . ."

Excerpts quoted with permission from *The Antioch Review*, Spring, 1947

## A KEY TO RECONSTRUCTION

Surveying the possibility of Germany's rehabilitation in "After the Years of the Locust," Heinrich Hauser states:

"Through war and defeat the small community rather than the large has become the true center of German life. The tremendous influx of refugees and repatriates increasingly breaks up the old and rather petrified village pattern. Skillfully handled this newly created melting pot can be of the greatest ultimate benefit. The newcomers have brought with them all kinds of skills which can contribute to village-vitalization and self sufficiency. An old project, a canning factory for every rural district, can now be realized. With the breakdown of the industrial system the village must needs make itself independent in many goods and services formerly provided by industry. This brings a revival of all the old artisan professions: blacksmith, shoemaker, carpenter, wagon-maker, weaver, harness maker. It also favors the establishment of machine repair shops and local manufacture of simple implements like feeders, silos, waterpumps and the like.

"Moreover, the new melting pot introduces a powerful cultural leaven into village life. About half of the newcomers are members of the educated middle-class now jobless and dispossessed. While they must needs undergo an extremely difficult period of adjustment in which many are bound to fail, every effort must be made to integrate all usable talents and faculties into the village community. Even as they are learning, the newcomers teach to a like extent. Many have salvaged their books or their musical instruments. For the first time in our history we can now have really first-class teachers for even the smallest community. To utilize them fully we shall have to dispense with the old diploma-nonsense. There is no sound reason why a qualified architect or lawyer or engineer should not teach the young generation if cut off from his proper field. In the existence of a large 'surplus' of intellectuals and in the infiltration of this surplus into the rural districts we have a unique opportunity to replace the institutes of higher learning which have been lost, which are still closed, which poverty forbids our children to attend.

"The superior stability, the superior surviving powers, the superior social health of self-sufficient regionalism has been demonstrated to us in peace, in war and above all in defeat. The land, the mother of all civilization, must again become the center of our national life; only from this placenta is it possible for Germany to be reborn."—(From Human Events Pamphlet No. 17).

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"Our economy has the tremendous advantage of possessing three and a half million business enterprises outside of agriculture and about six million business enterprises in agriculture. This means that the American economy has nearly ten million places where innovations may be authorized. . . . Ten million places where experiments may be tried, where no further authority is needed to authorize an experiment . . ." (Sumner Slichter, "United States Investor," May 17, 1947)

## REVIEWS IN BRIEF

*Guide to Public Affairs Organizations*, by Charles R. Read and Samuel Marble, (2153 Florida Ave., N. W., Washington 8, D. C. Public Affairs Press, 1946. 29 pp., \$1.00). "Identifies and describes more than 400 national or international organizations representing the major areas of activity in which men are endeavoring to improve the society in which they live."

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*Mennonite Community Sourcebook* by Esko Loewen and others (Akron, Pennsylvania, Mennonite Central Committee, 1946. 147 pp. No price given). Though prepared by and for Mennonites, as a result of Civilian Public Service experience, this booklet will be of unquestioned value to non-Mennonites as well, particularly to rural community leaders and churchmen.

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*The Union-Community Handbook*, by Virginia Hart (Madison: University of Wisconsin School for Workers, November, 1946. 84 pp., 35 cents), is written for local unions which want to know some of the ways to work with other organizations of the community. It could be used to advantage by almost any community group.

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*Public Relations for Rural and Village Teachers* (Bulletin No. 1946, No. 17, U. S. Office of Education; U. S. Government Printing Office, Washington 25, D. C., 15c) is a manual for teachers. Written by eight authors, it helps teachers to relate the school to the community and enlist public participation in its educational program.

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*Toward Community Understanding*, by Gordon W. Blackwell (Washington: American Council on Education, 1943. 75c), is a report designed to improve the training of teachers for effective community leadership. It describes the methods used by numerous schools to accomplish this aim, from student government to volunteer service in communities near the campus.

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"Taking Thought for Tomorrow," New Dominion Series Leaflet for November, 1946. (University of Va., Charlottesville, Va.) tells how Wayne County, Tennessee changed from a program of "cut out and get out" in handling its timber to a program of sustained yield and effective fire protection. Were such a program general in America the nation would be assured of adequate forest reserves.

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*Rural Recreation*, published by the National Recreation Association, 315 Fourth Avenue, New York 10, N. Y., for 75c, is a handbook for play leaders at home, in school, or elsewhere in rural communities.

## CHURCH AND COMMUNITY

### GREEN VALLEY

The Green Valley Church in Knox County, Ohio, is over ninety years of age. Its present leaders are largely the sons and daughters of the pioneering families of the community who have a vital concern for the church, not only for its spiritual nurturing and guidance at present, but also for the heritage to be left for other generations yet to be. Seeing country churches failing on every hand and knowing that it might happen here—in fact, that it was happening here—we resolved that this should not be.

Through the years this church has been a part of a circuit system in which there have been two, three, four, and even five churches. The people in Green Valley community resolved, upon becoming a part of a three-church circuit, to set a goal for a two-church program, with the ultimate aim of having a full-time resident minister. This goal seemed a long way off, but still within hope. However, again a fourth church was added.

This action so spurred us that quickly we began talking of establishing a program for the whole community that would require and support a resident minister. We needed a minister who would live with us, understand us, rejoice with us in times of gladness and understandingly sympathize in times of sorrow.

The vision was clear. The objective was to build and more firmly establish the Kingdom of God in the community, and incidentally, to rebuild the old church building or construct a new one. With an attendance of eighty to one hundred and forty each Sunday, our Christian education and worship programs have outgrown one rather small room. With a resident minister and a more adequate program, we hoped to reach and influence every person in the community.

We began the process of crystallizing our vision and conviction into action, by casual conversation and public discussion, chiefly in the Sunday School. We invited others with a vision of country church development to come and discuss the matter with us. Among these were the Rev. Russell Hoy, of the Canal Lewisville's community project and writer of the column, "The Country Parson Ponders," in the *Ohio Farmer*; and James D. Wyker, who to a great extent was the guiding spirit in the development of the North Jackson project. We also used the motion picture film of the North Jackson development. Thus, slowly and without pressure, we correlated our thoughts and desires until one morning at Sunday School, the superintendent asked for a show of hands of those really wanting to launch out into a program of enlarged church service to the community. The showing was almost unanimous.

We recognized that the first thing needed was a resident minister to lead and guide us—but even before that we must have a place for him to live. It seemed a miraculous thing that just at this time a neighbor announced that he had considered discontinuing the strenuous life of a farmer and perhaps would sell his entire farmstead. He was told that if he fully decided to sell, Green Valley Church might be interested in buying. The next Sunday the matter was presented to the

Sunday School congregation.

After the idea had been discussed for a little while, a committee was appointed to consider and investigate the proposal thoroughly. The committee was given authority to purchase or not to purchase. They listened to all expressions of thinking on the matter for several days. One evening they met at the church, and after a long period of worshipful consideration, they came to the decision that even though it seemed a tremendous undertaking, it was the wish of most of the people of the community, and therefore, they would conclude the purchase. Though the hour was late, they went to the home of the owner, and orally contracted for the purchase that night.

The terms were: \$1000 down to bind the deal, \$3000 in thirty days, and another \$3000 any time within five years. The members of the committee advanced the first \$1000 and conducted an all-resident canvass of the community in the next few days. When this was finished we found that 96% of our people had made some financial contribution. At the end of thirty days we lacked only \$700 having enough cash to pay the entire purchase price. A member advanced the \$700 and the transaction was concluded.

All this took place in November and early December of 1946. Approximately six months later, the home had been completely modernized at an additional cash cost of a little over \$2000. Practically all of the labor was supplied by the men and women of the community. Some, spurred by the joy of service in a truly great cause, worked many, many days. When all repairs and improvements are completed, there will be only about a \$1000 deficit.

On April 27, a formal service was held, dedicating the 78-acre farmstead to the service of God that it might become part of the enlargement of our service to Him, that more men might become the children of God, building His kingdom on earth. We were joyful that it marked the successful conclusion of the first step in the unfolding of a vision.

We have provided our resident minister with a home in a farm setting. In this we expect that he shall be closely enough associated with agricultural life to understand and appreciate the vocation which we follow. He can supplement his income and family support with the garden and pasture to any other extent he may wish. The farm plan will be developed by the community and will be handled as a community project with the labor and machinery voluntarily supplied. We also expect this farmstead to become a community center recreationally, educationally, and culturally, as a supplement to the church. We want it to be a symbol of agriculture as a way of life, and of service to God as an end in life.

And thus we feel we have climbed the first steep grade on the road to the heights of a beloved community, a glorious society, a colony of God, and that we are well on the way in helping to more fully establish the Kingdom of God on earth.

*Note:* Reprints of the preceding article may be secured from the Ohio Association of Community Centered Churches (1320 Cambridge Blvd., Columbus 12).

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**EDUCATION FOR COMMUNITY***News and Information**on Residential Adult Education and the People's College*Edited by GRISCOM and JANE MORGAN

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**EDUCATION FOR SURVIVAL**

By GRISCOM MORGAN

Abstract of address given at the Fourth Annual Conference  
on the Small Community

We are told by Dr. Godfrey Thompson, authoritative English psychologist, that the intelligence of the English people is declining two to three I. Q. points each generation. Guy Irving Burch, of the American Population Reference Bureau, has assembled evidence in a recent bulletin that the same trend exists within the United States. When it is considered that more than three generations are compassed in a hundred years, such a decline would represent around nine I. Q. points in a century.

America could better afford to have our population a half of its present number with improved quality and stability than to have such a decline in the quality. A principal influence leading to this decline is that at present birthrates, in the course of a hundred years, descendants of college graduates will decrease to an eighth and of high school graduates to a third of their present number. In contrast, the descendants of those who have not completed grade school would increase five-fold, giving them, in a hundred years, forty times as many descendants as an equal number of college graduates.

There is talk of mass-producing intelligence through education to make up for the low birthrates of superior parents. People who talk in these terms are failing to consider the nature of the human animal. Even rats, after severe malnutrition, may require six or more generations to regain normal vitality as indicated by ability to bear healthy litters, freedom from disease, and standard weight. If physiological vitality is so slowly acquired in rats the same may be true of the qualities of superior human beings. Moreover, we can't mass-produce culture and intelligence in the classroom, for they are the product of the home and community. By trying to do so we tend to increase blind followership. Europe is enslaved to totalitarian governments resulting partly from attempts to produce immediate changes in culture and tradition. American education is moving us in the same direction.

Dr. Warren Thompson, of the Scripps Foundation for Population Research, has shown the rapid race suicide of city dwellers, that the future will be descended from diminishing ranks of rural people. Throughout the ages the city has attracted superior people from rural areas. Not just people of superior intelligence, but people with superior vitality and culture are attracted to the city by the great demand for their powers. Baker Brownell, in his work with the Montana Study,

reports a movement of quality out of American small communities. In a study made of high school seniors in a Kansas area, over a period of years, twenty-one young people were judged to have the greatest potential leadership ability. Of this number, twenty went to the city after graduation. In contrast, adult people's colleges sent nineteen out of twenty of their young people who had worked during adolescence back to their local communities. There they assumed leadership among the rank and file.

We educate our young people toward escaping from the rank and file. College students who want to farm or do manual labor for a living are looked upon as wasted by college faculty members. Even agricultural colleges educate away from the farms, for, like most schools, they educate about work rather than teach the work itself. A boy needs to be apprenticed to a job in order to enter into it fully. Vicarious study is not enough.

It is generally assumed that America will be an exceptional culture in that it will escape the decline that has affected past civilizations. I believe to the contrary that American civilization as a whole is probably moving toward eventual decline. If this be true, if the excellence of our population is decreasing, we have the problem of thinking as men under similar circumstances have had to think in the past, as Plato did, as the Jewish prophets and as Jesus did. We will have to think in terms of the survival of a remnant of our population.

So here we come to consider what are the necessary conditions of survival. Above all we must individually and collectively maintain physical and cultural vitality. The practices of living that are taken for granted by educated people too commonly destroy rather than enhance vitality. For example, the replacement of physical by nervous activities leads to gradual race suicide. Adolescent boys are particularly harmed by sedentary schooling. It is significant, I think, that the birthrate suffers a greater drop as a result of keeping children in full-time school during adolescence than as a result of any other period of schooling. Students who drop out of school are commonly inferior to those who complete it. We are misled by this to believe that the school created the superiority of its graduates. Scientific studies by Frederick Rand Rogers and William R. P. Emerson have demonstrated a continued decline in physical fitness in the course of school attendance.

Teen-age boys need to work in order to achieve physical and psychological maturity. They need normal employment experiences. Only afterward are they ready to benefit fully from higher education. It has been interesting to see how quickly the veterans returning to college have been catching up and overtaking the students who have come straight from high school. As a group, the veterans have a better record of interest and achievement. Of twenty veterans who had previously failed in one college, all did high grade work on returning. If we will break away from the pattern of keeping our young people in the perpetual day nursery of school and college, we might see great gain in vitality over a period of years.



The tradition of urban civilization is one of directing our efforts toward doing great things, to the exclusion of being great people. A graphic analogy is the story of a man living in a house near a wooded pathway. Many people used the pathway and, being a considerate person, this man put a candle in the window to light the way. But he had an idiot son who thought, "If a little light is good, why not have more?" So this son touched a match to the house until there was a glorious blaze of light, followed, of course, by complete darkness. Our civilization might be likened to that. We are exhausting our finest human resources in order to make a great show of achievement. We are exploiting our powers in outer performance and ignoring the inner being. We are increasing our power and wealth, but not the qualities which would make us a great people. George Bernard Shaw once said that greatness must express itself in quiet living as well as in tremendous outbursts of energy; that there may be as good a biological reason for the work-shy as for the work-mad. In our analogy, there was greatness in the building of the house as well as the apparent greatness of the light which came of burning it down.

Today we find the opinion that the significant life is that spent in spectacular performances. We leave inadequate time and energy to be parents and people. Continued civilization depends on greatness of personality in the small communities among the common people. This is the greatness which will survive. Such greatness will require a vitality that we may be long in recovering. It is the belief of American educators that we must hunt out all our superior people and place them at the top of society as leaders and managers. But it is well known that people cannot fully exploit their vital powers in positions of power and authority, and still reproduce themselves with sufficient children. An increasing number of thinkers are taking a view opposing that of American educators. Father Coady in Nova Scotia; Alva Myrdal, one of Sweden's leading educators; Henri Waller, in France; and the people's college or folk school movement throughout the world believe that to have a vitally democratic society, many of our finest people must survive in the ordinary walks of life, and that our education must make this possible.

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"Those who have thought through the implications and the possibilities of the use of community resources find it hard to understand why educators have gone beyond the school so little in planning for the education of boys and girls. The tendency of people to think of education and school as being synonymous is part of the explanation. The greater ingenuity required when the whole community is used is another reason. Regardless, though, of what has been done in the past and why, it is important that *now* educational institutions begin acquiring that first essential characteristic of a community school—the use of all community resources."—from *Community Schools for Nebraska*, Extension Division, University of Nebraska, No. 21. "Contributions to Education" series, 50 cents.

## SUMMARY: FOURTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

Yellow Springs, Ohio, July 24-31, 1947

*Note: The summary will be divided into two parts, the latter appearing in the November-December issue of Community Service News. The introductory address by Arthur E. Morgan, on "The Place of The Small Community in Our National Life," is omitted as it is available in other forms elsewhere. Record of all discussion has also had to be omitted.*

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### CHANGES IN THE DISTRIBUTION OF POPULATION IN THE UNITED STATES

WARREN S. THOMPSON, Director, Scripps Foundation, Oxford, Ohio

You are all somewhat aware of the changes that have occurred in the rural-urban distribution of our population. With 60 percent of our population now in cities and almost 20 percent in the non-farm village, there remains only a little over one-fifth of the total population living on farms. This is contrasted with perhaps 85 percent who were engaged in agriculture in 1790. Of the 142 million people in the United States about 85 million now live in cities. With this change has come a complexity of occupational make-up.

We are concerned now not only with the people who are actually urban but with the increase in the number of people in small communities who for all practical purposes are also urban. Movement to the city has been enhanced by the war. During the war, the farm population declined by five million while the city population maintained its own. Only about two and a half million of this five million have returned to farms.

There are age and sex differences between urban and rural dwellers. The cities do not have much place for elderly people in their economy. Migration to the city tends to occur at younger ages, from 15 years of age to 25 or 30. Cities have a large proportion of young adults, farms a large proportion of older people. Cities average 95 males per hundred females, farms 111 males per hundred females. In other words, the migratory movement is selective as regards age and sex. I don't believe that it is as selective as regards intelligence.

The cityward movement slowed up during the depression. In 1930-32 many people rushed home to dad on the farm.

World War II greatly affected the distribution of population. It took twelve million out of civilian life and caused a heavier concentration of the remaining population in urban areas. But not all cities were enlarged. New York, for example, lost, while Detroit gained large numbers of people. The need of goods determined where the population went, therefore, and, to a large degree, it determined where they stayed. There was not the movement back to the smaller towns and farms which was expected.

It has been the larger cities that have grown most rapidly during the past 50 years. The movement to free land was largely over by 1890. In 1940, twelve percent of the population lived in five cities of over one million population, and five percent lived in cities of 500,000 to one million. Twelve percent lived in cities between 100,000 and 500,000. These three groups of cities contained nearly 30 percent of the total population. Nearly one-half of the total, however, live in these cities or in immediately surrounding areas; thus, while there are only seven million living in New York City, another five million live immediately around it.

Of these large cities, only two had birth rates high enough to maintain themselves, Salt Lake City and Flint—possibly also Gary. If there were no rural youth migrating to San Francisco, which has one of the lowest birth rates in the nation, there would be a 40 percent population decrease in the 25 years after its age composition became normal for a nonmigrating population. The same is true of Washington, D. C. In New York the population would decrease about 35 percent in the same period of time, in Chicago about 33 percent.

You may have been reading about the tremendous increase in births in the last 5 or 6 years. Actually, this increase in total births does not reflect larger families but rather a large number of women who are having births a year or so earlier than would normally be expected. Until there is evidence of third and fourth births within these families, there is no ground for supposing that the population will not begin to decline within three or four decades. It is important that we realize this because for the next two decades we will grow merely because we're a young people. Only 10 percent of our population is now over 60 years of age as compared to 15 percent in France. If everyone in the United States lived out his life expectancy, he would live to an average age of about 65. If everyone did live to 65, the death rate would be 16 per 1,000 in a life-table population. Actually the crude death rate is now about 10-11 per 1,000. This is only possible temporarily while we have a comparatively young population. As we get older, more people per thousand will be dying because more of us are old.

When there were only 5 percent in cities, it didn't matter much what the urban birth rate was. Now that 60 percent of us live in cities with almost 20 percent living in nonfarm communities and largely working in cities, only a little over 20 percent, the farm population, maintains a moderately high birth rate. Here are some rough figures. In the period 1935-40, the entire population had only 96.98 percent enough children to maintain itself. On an average, urban communities had only 73 percent enough children, while rural-nonfarm communities had 115 percent and farm areas had 166 percent. That is, the farming areas would add over 66 percent to their population in a generation while cities would lose about 27 percent.

This condition is not peculiar to the United States. It is true of all cities, with the possible exception of those of Russia. In times past disease took a tremendous toll of deaths. In some cases, the death rate was decreased by as much

as one-half merely by the introduction of elementary health measures. The Russian cities are now in this period of natural increase, much as the cities of Western Europe were during the middle and latter part of the nineteenth century.

Under present conditions, such concentration of population as in New York, with its seven million people in an area of 300 square miles, is a military hazard of the first order. In 1939, 59 percent of the total value of all manufactured articles was produced in 97 counties. In the steel industry with its 413,000 employees, 38 percent worked in the Pittsburgh and Youngstown area. In the automobile industry, 29 establishments accounted for 50 percent of the wage earners in the industry, most of which were centered in and about Detroit. We are apt to think that every community has its own electric power, but in 1943, 105 large plants had 51 percent of the generating capacity of the nation.

The redistribution of population is important both because our birth rate is far below replacement level in the cities and because great concentrations of population and industry may prove fatal in the atomic age.

#### MENTAL HEALTH NEEDS IN A RURAL AND SEMI-RURAL AREA

A. R. MANGUS, Professor of Rural Sociology, Ohio State University

As Griscom Morgan has indicated, one of the strongest devitalizing factors is emotional frustration and nervous tensions. These interfere with personal and social programs. Frequently we set up machinery for community organization in such a way that it seems to be without flaws. When the machinery is in operation, however, the results often fall short of expectation. Often the fault is not in the form of organization, but goes back instead to the people who make up the organization, back to the attitudes of the people, back to resentments, hostilities, anxieties and twisted emotions.

It is coming to be understood that better society depends on developing better people. The difficulties facing the educator or the community concerned with developing better people are apparent in the widespread symptoms of immaturity throughout our population.

We started, in April, 1946, a nine months' survey of mental health needs in Miami County, Ohio. The survey was sponsored by the Bureau of Prevention and Education of the Division of Mental Hygiene in the Ohio State Department of Public Welfare with the aid of the Sociology Section of the Department of Rural Economics and Rural Sociology, Ohio State University and the Ohio Agricultural Experiment Station. We undertook three major fields of endeavor: (1) a county-wide survey of needs; (2) a study of the roots of social behavior, particularly in children; and (3) experiments in community organization to meet these needs.

Through the survey of mental health needs, we estimated, first, that 10% of the men of military age (18-37) had personality disorders serious enough to disqualify them for effective military service. This group alone made up 6.3 percent of all the men examined in the county and 23.6 percent of all those rejected.

Others who were inducted into the army had to be discharged later because of emotional breakdown. They developed insomnia, headaches, and other signs of conflict. The rejection rate was higher among farm men than non-farm men.

The survey also indicated that one in every five school children was poorly adjusted and that mental health problems were more prevalent among boys than among girls. The juvenile delinquency study showed that 1168 cases were brought before the County Juvenile Court between 1940 and 1945. During 1943, 260 cases were reported, comprising about 4% of all children of juvenile court age. We have considered the juvenile court cases as generally indicative of emotional difficulty. Chronic cases that show up in incorrigible behavior nearly all stem from insecurity, inner conflicts and frustrations.

A third aspect of the study was concerned with adult crime. It appeared that, from 1940 through 1945, a total of 312 persons were indicted in Miami County for criminal offenses. During the same period of time, 207 persons were committed to state institutions for mental illness. About one in 25 persons may be expected to attend institutions at some time in their life.

A final phase centered around divorce. In this rural, semi-rural area, 432 divorce suits were filed during 1946. This stands in contrast to the figure of 140 suits which were filed in 1940, indicating the tremendous increase during this six-year period. During this period, 1,522 divorce suits were filed and nearly 1,000 marriages dissolved.

During the survey, a plan of mental hygiene education was carried on. Teachers were becoming more sensitized to the emotional problems of children. They were learning to recognize the importance of human relations in the classroom.

The third objective of the plan, that of experimentation in community organization, has been developing slowly. Last month the Mental Hygiene Association conducted a three-day Mental Hygiene Institute. This was directed by local people who chose four topics, devoting a half day to each: (1) The mental hygiene of childhood and adolescence; (2) The mental hygiene of marriage and the family; (3) Mental hygiene services; and (4) Mental hygiene in industry, agriculture, business, and the professions.

I'd like to think for a minute of the implications of the study. Ohio has 26,000 patients on the rolls of the mental hospitals. Other thousands have received treatment. Less than half of those in need of treatment, however, have received any treatment at all, which places the number at 60-80,000 persons of psychotic nature in Ohio. Much of the disorder arises from the thwartings and defeats of our complex society. Our problem is a problem of vitality wasted through conflicts. A careful evaluation is needed of conditions under which people live today. Our problem is one of human relationships, of helping to develop human potentialities. Mental health depends, in part, on the satisfaction of basic needs, adequacy and security. Satisfaction can only be found through

participation in groups. We must work toward stable and meaningful relationships in the family, the community and in small groups.

There are difficulties facing those who seek meaningful relationship with others. Our society places stress on individual competitiveness. Perhaps even more distressing, there are conflicting patterns throughout our society. Our children learn one response in one group, the opposite response in another, fine language in one instance, poor language in another, honesty in one group, dishonesty in another. Many children and adults are emotionally torn apart in such conflicts. Unified growth and development are hindered. Family discord is a third barrier.

What action can be taken, then, to prevent the waste of human resources which result from emotional conflict and social maladjustment? We need a program of expanded services and research. There is not enough tested knowledge. We have spent billions of dollars learning how to split the atom but almost nothing to learn how to prevent the splitting of personalities. Secondly, we need a program of education, to modify attitudes in the light of the knowledge we already have about human growth. I mentioned earlier the three-day institute on mental health, an excellent method of education. A lecture series sponsored by community groups is another method. Both direct and indirect means should be employed. Third, we need a program of legislation, and fourth, a program of services. Recently a Miami County Guidance Center has been discussed. That county applied for financial aid, as provided for under the National Mental Health Act. The application will very likely be accepted and they will receive \$50,000 per year for from two to five years for use in establishing this center. The people plan for a preventive agency, an agency which will help communities and families to spot incipient forms of maladjustment and disorder and will help them deal with these difficulties in a positive, constructive manner.

### COMMUNITY PROJECTS IN ADULT EDUCATION IN MICHIGAN

HOWARD Y. McCLUSKY, Director, Adult Education,  
University of Michigan Extension Service

In Michigan, certain factors peculiarly favor community-mindedness. Hemmed in by what is probably the longest water-line of any state in the Union, Michiganders tend to be thrown in on themselves. Also, the concentration of population in the Lower Peninsula makes it possible to have contacts with many people in a relatively short time.

The relations among state agencies are generally harmonious. The State University at Ann Arbor and Michigan State College at East Lansing offer an over-all leadership characterized by mutual good relations. The interlacing and interlocking relationships mean that anything of state scope in Michigan takes in all state agencies.

The Michigan Council of Adult Education, set up independently of official state organization, recently assumed a council form of membership, thus being composed of organizations rather than of individuals.

Some years ago, the W. K. Kellogg Foundation, under Dr. Stuart Pritchard as Director, selected seven counties—Allegan, Barry, Branch, Calhoun, Eaton, Hillsdale and Van Buren—as the setting of a “Community Health Project,” enlisting the local people who held actual control in these counties. Almost every official and organization willing to lead at all was at one time or another involved in the program. The immediate objective was to modify the views of these key people and a real result was gained in that respect. In some instances local ministers were sent to study and observe at psychiatric clinics in Chicago to gain a better idea of human behaviour.

The seven-county project continued about seven years, and one of its results was a ferment extending to other counties, instilling a desire for the same advantages as were coming to the counties where the project was going on.

In the Adult Education programs carried on from the University of Michigan, it was necessary to get away from the original naive idea of teaching hurriedly off campus what is taught on campus and in the same way. For example, I abandoned the method of brief, piece-meal sessions in a community, in its place adopting a two-or-three-day consecutive session confined to strictly local problems. Working in this way over a period of two years in Branch County, I was able to arouse local interest to an extent which resulted in establishing a County Library.

Vice-President Bruce of the University of Michigan interested himself particularly in Community Councils, the peak years of such organizing being from about 1939 to 1943. The subsequent mortality rate of the Councils is not necessarily a cause for discouragement. Even in cases where a Community Council ceased to function, the leadership developed was often still available when a new kind of urgency arose in the same community. The all-important thing is that in any given community the people are in a continuous state of training to help themselves.

The whole Michigan movement lays increasing emphasis on lay enlistment, with the idea of prevention more and more to the front, rather than waiting for undesirable community situations to approach a crisis. The concept of Adult Education has spread all over the state, and the Community Council idea, as one example, is the common property of everybody in Michigan.

The attainments thus far reached are to be credited to many agencies, not only the University and the Kellogg Foundation, but to many other organizations and individuals. About three years ago, Alexander Ruthven, President of the University of Michigan, along with other top men, “ran interference” for the Adult Education Program—otherwise it would never have reached its present recognized status and prestige. The battle for educating both the college community and people off the campus in general communities had been won for seven or eight years, but only recently has the whole scheme become officially structuralized.

What is known as the "Experimental Program" has emerged. Though the Legislature failed to include the Experimental Program in the appropriations of June 7, 1947, the University has taken on this Program in its regular budget.

The "Small Community Project" launched under the Michigan State Department of Education represents the most concentrated approach yet known toward utilizing the total resources of a town in betterment of conditions for all the inhabitants. This Project, including the church and all other agencies in its survey and practical enlistments, is one of the few attempts thus far known to utilize the best available technique to assess where a given community stands in the scale of development.

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### BRICKS RURAL LIFE SCHOOL

RUTH A. MORTON, American Missionary Association, Division of Schools

Some view of the historical background\* of the American Missionary Association is needed for understanding the Association's philosophy of approach at Bricks and other projects.

"Bricks" represents the first of the Association's community projects. It got its start through the philanthropy of Mrs. Joseph Brick, a Congregationalist of Brooklyn, N. Y., who in 1890 deeded to the Association a large North Carolina plantation area bequeathed to her by her husband. Visiting the locality after she had deeded it over, Mrs. Brick was stirred by the extreme poverty and generally depressed state of the Negro population and donated money for a school. In time the school expanded to eight full grades, then to high school level, and finally to a junior college. In this latter status it remained till the depression years.

In the early 1930's the North Carolina Department of Education announced its willingness to pay the salaries of teachers for a centralized high school at Bricks if the three counties converging at that point would administer the plan. This the respective school superintendents of Halifax, Nash and Edgecomb Counties agreed to do.

With local education thus assured under public auspices, the AMA decided in 1932 to close Brick Junior College. From that time on, the Association has concentrated on the community problems of the plantation tenant farmers, and the Bricks Rural Life School was founded for this purpose in 1934. The bequest from Mrs. Brick enables the Association to put \$3,000 a year into the project.

In the beginning, 90 percent of the Negro population workers were sharecroppers, and the purpose of the program was to train them away from sharecropper status to ownership. Five families comprised the original group, and the rule laid down was that each family should live five years on the Bricks farm before striking out on its own. The idea was that each family in the course of its training should build for itself a scale of values and acquire sufficient economic assets to make a beginning in launching out for itself.

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\* Omitted here for lack of space.



It was a natural expectation of the families that a missionary society would see them through somehow, whether or not they managed their own affairs competently. As a counteractive to such an attitude of mind, the Association stipulated that the arrangement of living at the farm must be on a strictly business basis—a family must pay cash rent. This was for the purpose of adjusting the people to the actual conditions they would meet in going out into the world ultimately. Such ways of reminding the people and training them in self-reliance were peculiarly necessary, as under their existing status as sharecroppers, everything was dictated for them by the plantation owners, with practically no scope for the sharecroppers to make decisions or plan for themselves.

Baffled at first by the problem of a credit system for the sharecroppers, the Association was finally able to arrange this through the Farm Security Administration. Here again, it was difficult to make the sharecropper understand that a given loan must be made to last a certain time, and that no assisting philanthropy could be expected even from a missionary society in case the loan was squandered. However, the rule of "hands off" in relation to loans was rigidly maintained by the Association as a part of the training.

Ways of getting people to do things together were encouraged and gradually developed in the face of much inertia. For example, by way of weaning people away from their one-crop dependence on cotton, by 1935 two farmers were induced to plant wheat together. They made a go of it and by the third year other families came in and a wheat cooperative was the result. There was developed a corresponding program in the producing of molasses. The educational value of such undertakings in training people to the habit of working together was fully as valuable as the immediate economic gain.

A credit union was started with 7 members and \$17 cash. It became prosperous and helped to open the way for other forms of cooperatives. It now has shares of \$20,000 and during the current year has made loans of approximately \$35,000.

The most remarkable change was in the mentality and general outlook of the people. A new sense of beauty showed itself in transformation of homes and premises. In the old days, cotton was planted up to the very door of the cabin where the sharecropper family lived, but now there was a new pride in clearing space for attractively kept yards.

One of the most useful cooperative endeavors was the organization of the women into a missionary society to care for the sick. It has been of untold help in seeing to it that farms were somehow kept going when farmers themselves were ill.

At one time in the Bricks community the itch for organizing really became a nuisance, particularly in respect to the great number of women's clubs. The women therefore decided to amalgamate all their organizations into one, known as the "Flower Garden Club." The men also concentrated themselves in the "Farmers' Club." In the mutuality prevailing, all the men are regarded as be-

longing to the Flower Garden Club and all the women as included in the Farmers' Club.

In a sense the project is a "work camp," not of outsiders but of people who live in the community. Outsiders are brought in only as they can stimulate the people's own thinking on problems peculiar to the area.

It is the AMA's policy never to "push" any idea, as farm people absorb new suggestions rather slowly and can be trusted in time to take their own initiative in any matter that takes root with them. For example, health was talked a long time by the Bricks sponsors. When the idea did finally permeate, the people took vigorous action on their own initiative. Approaching the State Department of Health with request for a neighborhood nurse, a Bricks delegation was told that such services would be forthcoming if the Bricks people themselves should raise \$1200, i. e., half the total needed for the services sought. In that case the State would take care of the other half. Bricks community went to work and by personal house-to-house solicitation the farmers raised their stipulated share within six weeks. When the nurse arrived, she expressed herself at first as much confused to be serving people who already knew so much on the subject of health.

Out of the general concern for health grew such programs as the Mosquito and Fly Control Project and the Community Sanitation Project in which all wells are tested regularly. The biggest health problem is that of tuberculosis. We have only begun to tackle the problem.

A Short Term Session, operating during the inactive time of the year, has been incorporated in the School. It is open to any young adult farm person who wishes to attend, irrespective of previous extent of schooling. Rent from the farm (which is \$10 per acre) is used to keep the house in repair and to run the Short Term Session.

There is thus far no organized recreation program.

The number of families at present in residence is 8, with 76 children under 21 years of age. Any entrant to the community must be voted in by the Farmers' Club, and no one may be asked to leave before the end of the five year training program unless the farmers as a group ask him to do so. They have devised their own rating system. Once a year, in October, they rate each other and make suggestions for any who seem to be falling behind.

A stipulation of the Bricks people in connection with their Community Church in which services are held every fourth Sunday and Sunday School is held weekly, is that no minister can preach there if he comes in peddling "divisive doctrines." Only an attitude and message of "cooperativeness" on the part of a minister is acceptable.

The farmers moving from Bricks have, for the most part, become successful land owners. The idea has spread far. Negroes in North Carolina are gaining new hope because of their credit unions, their cooperative stores and other co-operative ventures.

## PROGRAM OF THE A. S. C. O.

MARGARET R. WILLISTON, Secretary

The purpose of ASCO (Association for the Study of Community Organization) is to study and define the processes of community organization in the field of social welfare and to encourage the effective practice of this process.

Tabled more or less during the war years, organization was completed in New York City in August, 1946, with Arthur Dunham as National Chairman. In September, 1946, the national office was opened at Detroit, Michigan. The total national membership as of May 1, 1947, was 623.

The activities of ASCO may be described under six main heads:

1. Helping to organize and develop Local Community Organization Discussion Groups. These are started where two or three people in a given locality are already interested in discussing and building up a common understanding. There are at present active groups in Detroit, Seattle, Chicago and Toronto, and plans to organize new ones are pending in Connecticut, Boston, Louisville and Westchester County, N. Y. It is expected that by another year there will be a total of 15 or 20 such groups.

2. Promoting publication of professional literature in community organization. An ASCO committee is acting as advisor to the Russell Sage Foundation in the preparing of a volume of readings and materials on the subject. It is also planned to issue some small pamphlets describing the process of community organization. There is to be a leaflet, partly bibliographical. As soon as possible, materials on organizations like Community Councils, and on subjects like health and other community concerns will be made available. Reference material on significant books, articles, etc., is being planned.

3. Planning the compilation and publication of a Quarterly Checklist of Current Publications on Community Organization.\*

4. Publishing an ASCO *Newsletter* for members.

5. Holding meetings in connection with the National Conference of Social Work.

6. Maintaining cooperative relationships with other national agencies interested in community organization. ASCO is genuinely committed to be of service in relation to already existing organizations.

Membership in ASCO is open to any person seriously interested in promoting better understanding and improved practice in community organization. Dues are \$2.00 a year. At present ASCO's financial support is from its membership, so each member is urged to add a Sponsor's Contribution. The existing membership is spread over all the 48 States and Hawaii, with Ohio having about 20 members.

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\* The initial issue of *Current Publications on Community Organization*, a bibliography checklist, published quarterly by the Association for the Study of Community Organization, 60 Farnsworth Ave., Detroit 2, Michigan, is now available. (\$2.00 per year, 50c per issue, free to members.)

### CITIZENS' WORKSHOPS

WAYLAND J. HAYES, Professor of Sociology, Vanderbilt University

Citizens in a number of communities, or counties treated as communities, in Virginia have been meeting in "Citizens' Workshops" for the purpose of getting adequate perspective on their common life. Upon the basis of this study-discussion process they frequently formulate plans of action and organize to achieve desired ends. Local leadership initiates and arranges for workshop meetings, but this is supplemented by specialists from the Extension Division of the University of Virginia.

The story begins with Summer Workshops for Community Development held at the University of Virginia in 1943 and 1944. These were attended by local professional leaders selected and appointed to receive special training by state departments of Education, Health, Welfare, and Agriculture. Appointments were based upon evidence of interest and skill in community leadership.

As a result of their theoretical and practical training these leaders returned to their communities with greater insight and enthusiasm. But their separate local experiences led nearly all of them to regard a nucleus of local citizens with workshop experience similar to their own as a prime essential for community advancement. Consequently they asked a representative group of citizens to join each of them in requesting special leadership from the Extension Division for the conduct of local workshops.

"Citizens' Workshops" are usually held one night each week for twelve weeks. They first explore the nature of community life—the functions to be served, and the institutional structure which has grown up through the years to meet the basic functions or needs. Then methods of complete community analysis and criteria of adequate or optimum community life are examined. Some of the general questions studied are: (1) What do we wish to get out of community life? (2) How may we know whether we are getting the maximum from community life? (3) How did the community get the way it is; what changes are needed if any? (4) What do we really mean by community life? (5) What may we rightfully expect of community leaders? (6) What are the best techniques to develop community life? (7) What is the relation of a given community to other communities and to the world?

Some examples of questions relating to specific community interests are: "What do we mean by education? what is the function of the school? what do we want our future schools to be like? and, what is being planned for future improvements?"; "Are health conditions satisfactory? Is there too much preventable illness, too many accidents, etc? what are the existing health practices with respect to nutrition, child care, and guidance?"

The initial theoretical approach to each community problem is a highly significant feature of the Citizens' Workshops. No discussion ever starts with a direct or head-on attack upon controversial community issues like, for example, the question of ■ consolidated school in a given community. The Workshop

sponsors have found that people are quite willing to orient themselves toward specific questions such as education or government, in terms of theoretical wholeness and broad implications. When in the logical development of the approach, a specific local issue is finally reached, people are inclined to consider it more rationally and with a minimum of emotion. This has been the actual experience of the Workshop leaders, and problems such as improvements in local government, health services, school consolidation, etc., have been worked out in ways which would have been impossible by the traditional method of "arguing out" an acute issue.

The Citizens' Workshop program proceeds on the assumption that defensive behavior and the claims of vested interests will be reduced to a minimum if adequate functional life is first examined in the abstract. Professional investigators do not always realize to what extent a community is an outgrowth of habit and experience, and immediate surveys may be interpreted as attack or blame and the findings tend to defeat their own purpose by the natural resentment they arouse. The Workshops emphasize an approach which is not too inclined to tag this or that as "bad" in the sense of blameworthiness. They believe that a non-censorious presentation of the facts, leaving the mind of the community to decide what is desirable and what undesirable, makes for the most constructive results.

In seeking to develop community leadership, the Workshop sponsors recognize, among other things, that most elected leaders are of themselves generally powerless to effect changes. An elected official is part of a structure, and runs into difficulties if he "gets off his beat." But there is, however, the type known as the "creative leader" who sees the importance of an issue and is able to precipitate a crisis, drawing public attention to the need but able to keep himself in the background.

In brief, the Workshops represent a program proceeding without pressure or previous commitment on the part of those taking part in the discussion—it is based on talking things over till people spontaneously see that something is to be done. The Workshop idea permits an attack upon any number or combination of special problems in the process of community planning. In one county during the war period a study was made to determine the actual need for specific community services, the investigators having in mind the development of such services when GI's became available for employment. In another area, efforts emanating from the Workshop had the result of bringing the ministers together. There were at first pulpit exchanges, then visiting of choirs from one church to another, and other practices making for community-mindedness. In still others industries were brought in to balance the economy, and so on.

In the South, the county frequently serves as a natural inclusive boundary for the scope of the Workshop since Southern people are more set in the county tradition than is the case usually in other parts of the country. In general a geographical community should be bounded by whatever area the people know or can comprehend through fairly direct experience.

## CHURCH AND COMMUNITY

Discussion, Led by Ruth Morton and Ralph Templin

*Mr. Templin:* The church represents a great hope in the present darkness, yet constitutes a present weight of apathy and indifference. It clamps down a burden of conformity and is yet one of the greatest of the potential factors in emerging reform. In my opinion the church holds the ultimate key to the double-locked door of Community. The complete task cannot be done on an entirely secular approach. Even the early fight against sectarian-dominated education was basically religious, though led by reformers who in some instances had broken with the church as an institution. It involved a discernment of religion in its true and genuine aspect and a recognition that sectarianism was a corrupted religious form which was incompatible with our rising American democracy. In this and other ways, the negative job of religion has been beautifully done; the positive job remains all but untouched.

At the moment the church seems impotent to effect this grander realization, and thus withholds the exercise of its supreme function while sectarianism is an active, going concern. Hence, the importance of making ever-so-small beginnings through "community-centered" churches. The existence of several churches in a locality does not necessarily hinder this, as each church can be made community-minded rather than sectarian and competitive.

*Miss Morton:* The church puzzles me more than any other institution, yet I have faith in its constructive function. Even social workers who have broken with the church frequently acknowledge that their early upbringing under its care gave them something which has lasted and which they need even in work largely "secular" in form. Yet, for the immediate future, the outlook for either church or school is not too hopeful.

When the work of the American Missionary Association started at Bricks, there was no church in the immediate vicinity. The Missionary Association took no initiative toward setting up a church, thinking it best to leave the whole matter up to the people themselves. In time the people started a Sunday School, then decided on a Community Church of indigenous character without denominational connection. It is stipulated of any minister coming to this church that he preach a cooperative philosophy devoid of sectarianism. In such ways the people are making over the ministers of that locality. Efforts of outside denominational ministers to break up the community have been unsuccessful. It may be that members of cooperative communities, learning to work together outside the church, will learn to worship together, thus transforming the church as an institution.

The Church was once the center of community life. In my own case, most of the activities I had as a child were in some way connected with the church. Today I know of no community where the church holds this central place. Even under today's changing conditions the church could easily be the most progressive

and prophetic factor in community life. Yet it does not show itself in that role. The present renewed emphasis on denominationalism in some quarters is to be dreaded as a threat to the church's realization of its true destiny. Certainly, we need all the idealistic impact the church can give—the fact remains that we are not getting it just now.

### CONFERENCES

October 3-13. Camp Rawley, Port Severn, Ontario. Annual Conference of Community Life Training Institute, Barrie, Ontario.

October 24-25. Bethel College, North Newton, Kansas. Rural Life Conference. J. Winfield Fretz, Secretary.

October 2-4 National Conference on Community Planning, Montreal, Canada. Community Planning Association of Canada, 56 Lyon Street, Ottawa.

October 6-10. 75th Annual Meeting, American Public Health Assn., Atlantic City, N. J. Write A.P.H.A., 1790 Broadway, New York 19, N. Y.

October 7-11. West Point, N. Y. National Conference on the Community, sponsored by the National Planning Association; Conference Secretary, John W. Herring, Nassau, New York.

October 9-12. Annual Conference, Rural Youth of the U.S.A., East Bay Camp, Bloomington, Illinois. Adults are invited to bring rural youth and to participate in the conference. Write to E. L. Kirkpatrick, Secretary to Executive Committee, 734 Jackson Place, Washington 6, D. C.

October 17-18. Community Institute on Living and Making a Living in the Small Community, Hiram College, Hiram, Ohio. R. S. Wann, Chairman.

October 24-25. Fourth National Decentralist Conference, Parsons College, Fairfield, Iowa. Write Mildred Jensen Loomis, Route 3, Box 235, Brookville, Ohio.

November 4-6. National Convocation on the Church in Town and Country, Rochester, New York. Preliminary Program available from Committee on Town and Country, 297 Fourth Avenue, N. Y. 10, N. Y.

November 17-19. Atlanta, Georgia. Fourth Annual Citizens Conference, Georgia Citizens Council, 20 Ivy Street, S. E., Atlanta.

December 2-5. Conference on "The Community and Religious Education," Columbus, Ohio. Sponsored by the International Council of Religious Education.

December 4-6. North Manchester, Indiana. Sixth Annual Conference, Rural Life Association (Quaker Hill, Richmond, Indiana, Stanley Hamilton, Secretary.

### To Members of Community Service, Inc.:

*Results of Annual Election.* The officers of Community Service, Inc., take this means of informing members of the following results of the annual election, held during July. Re-elected President: Arthur E. Morgan. Elected Trustees: Ralph Templin, Joe J. Marx, Richard Eastman (terms are for three years). Other Trustees, with term expiration dates, are: A. R. Mangus, 1948; Carl Hutchinson, 1948; Eleanor Switzer, 1948; Lynn Rohrbough, 1949; Morris Bean, 1949.

### COMMUNITY SERVICE RECOMMENDS

*MY COUNTRY SCHOOL DIARY*, by Julia Weber. Harpers, 1946. Price \$3.00. "In four years of intelligent, unconventional teaching, a nondescript assemblage of boys and girls ranging from five to seventeen years old, and from morons to children of good intelligence, was turned into a cooperative, self-respecting, purposeful group. This change was not the result of novel methods, but of sincerely and sensibly facing day-by-day problems with persistent interest and good will. We have here in plain view the basic process by which civilization is brought into being . . . This reviewer does not know of a more important work on rural education within several decades."—ARTHUR E. MORGAN.

*YOUR COMMUNITY: ITS PROVISION FOR HEALTH, EDUCATION, SAFETY, WELFARE*, by Joanna C. Colcord. Russell Sage Foundation, 1947. Price \$1.50. A guide for the study and survey of a community's provision in the areas indicated. This third revised edition includes extensive changes, especially in the fields of housing, medical care, consumer protection and public assistance. No one planning a survey of his community should be without this book.

*THE SMALL COMMUNITY LOOKS AHEAD*, by Wayland J. Hayes. Harcourt, Brace, 1947. Price \$3.00. An appreciable addition to the literature on the small community. Well organized and clearly written, the book merits wide attention as a text, a manual for leaders or perhaps as a collection of good essays in which civic-minded busy people may find encouragement for their community tasks.

*PRACTICAL APPLICATIONS OF DEMOCRACY*, by George B. DeHuszar. Harpers, 1945. Price \$2.00. "Gives some specific instructions and clues regarding the types of situation in which the democratic process is applicable. These situations lie within the spheres of community, government, education, art, leisure, journalism, administration and work."—EDUARD C. LINDEMAN.

*SMALL COMMUNITIES IN ACTION*, by Jean and Jess Ogden. Harpers, 1946. Price \$3.00. Stories of community achievements originally published in the New Dominion Series leaflets of the University of Virginia Extension Service. "In the New Dominion leaflets we have perhaps the best social exploring and the best literary style in the community movement in America today. . . . May come to rank among the chief agencies for reviving American democracy at the grass roots."—ARTHUR E. MORGAN.

*SMALL TOWN*, by Granville Hicks. Macmillan, 1947. Price \$3.50. The story of a single small town, its development, its organization, its institutions, and its people and their problems, both as individuals and as a community.

*PLAINVILLE, U. S. A.*, by James West. Columbia University Press, 1945. Price \$2.75. A detailed study of a "backward" community by an anthropologist.

**Order from: COMMUNITY SERVICE, INC., Yellow Springs, Ohio. A new complete list of books and pamphlets is available**